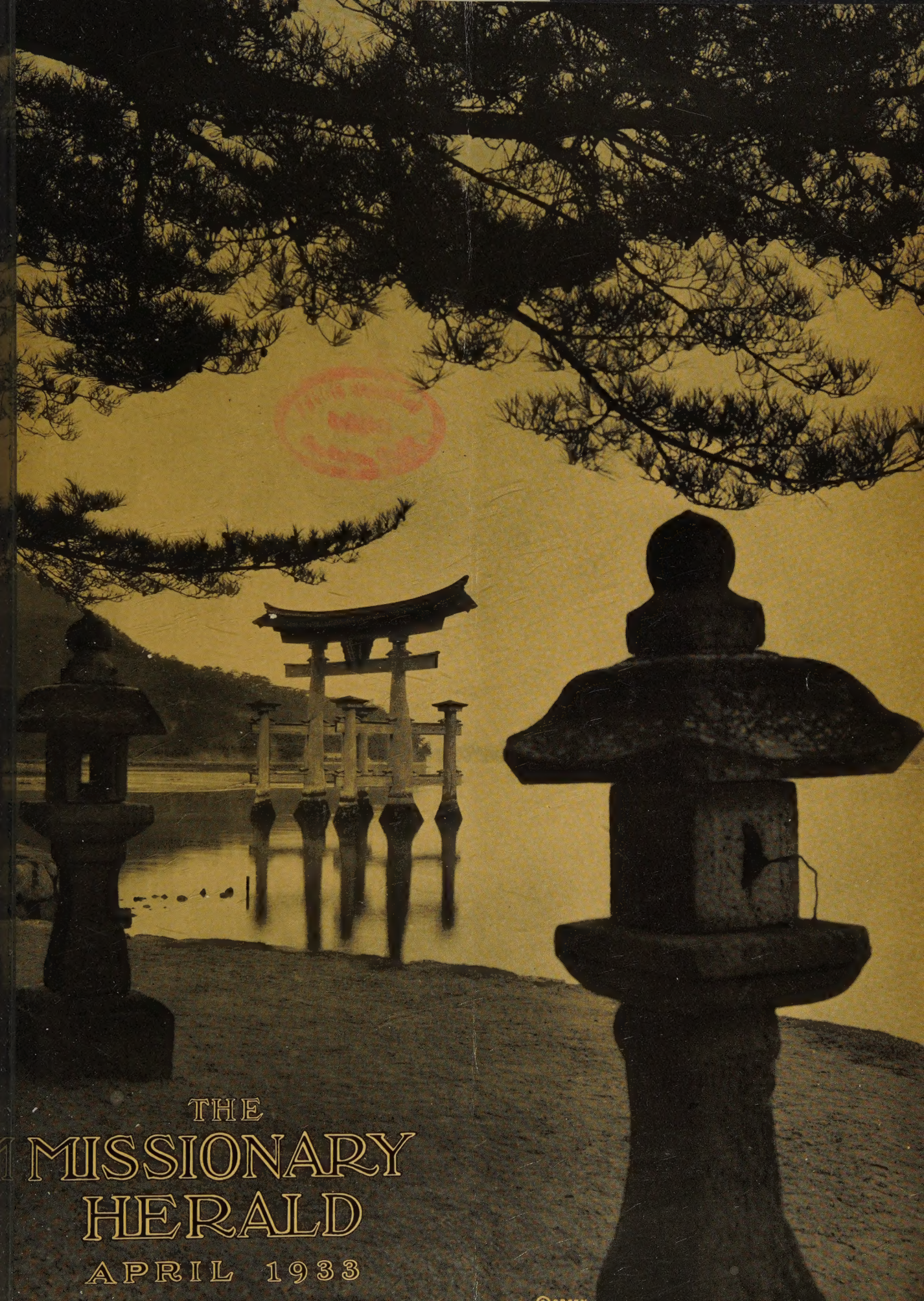

THE MISSIONARY HERALD

APRIL 1933

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In This April Number

we use the work in Japan to illustrate the place and power of Christian missions in international life; also to emphasize points raised by the Laymen's Inquiry Report.

The first article is by Rev. C. Burnell Olds of Okayama, whose work with devotees of other faiths has been cited by the Laymen's Appraisal Commission. Professor Edward S. Cobb of Doshisha University shows how a group in America can build up understanding and friendship among a group in Japan. Rev. Leland W. Mann recites from his observations in the Hokkaido, the great northern island of Japan, a story of transforming power; and Rev. Earle H. Ballou of Tientsin, China, reveals the spirit that prompts the Christians of China and Japan to pray and strive for better relations between those two countries.

Miss Mabel Swift of West Cheshire, Conn., has given us an excellent program on "The Church and International Life," while Secretary Clark sums up the creative effect of the Christian missionary enterprise upon the development of a family spirit among the peoples and nations of the world.

We are grateful to Dr. Ernest G. Guthrie, director of the Chicago Congregational Union, for his account of a memorable series of meetings in the Chicago area on the Laymen's Inquiry Report.

Let us focus special attention, however, upon the article entitled "Those Absurd Missionaries." We hope that this will be read and discussed in group meetings; for it bears upon the important question of missionary personnel treated in Chapter XIII of *Re-Thinking Missions.*

Next month we will give you another treat, with special emphasis upon the Near East.

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CONTENTS

COVER PICTURE: Famous Miyajima in the Inland Sea.

ARTICLES

The Okayama Venture in Understanding. By Rev. C. Burnell Olds 107
A Life Set to Music 109
"Those Absurd Missionaries." From a Story in *Scribner's* by Harrison Collins 111
Foreign Missions and a World Community. By Alden H. Clark, D.D. 115
An Experiment in International Friendship. By Edward S. Cobb, D.D. 117
Transformed by a Picture. By Rev. Leland W. Mann . 120
A Christian Chinese to Christian Japanese 122
Toward a Better Understanding. By Rev. Earle H. Ballou 123
The Laymen's Report in the Chicago Area. By Ernest G. Guthrie, D.D. 124
Japan Missionaries on the Laymen's Report . . . 126
Prayer Calendar for June 129
In Memoriam, Frank Knight Sanders 129
The Church and International Life. Program Prepared by Mabel E. Swift 130

BOOK CHAT 131

OUR STAMP CORNER 133

PERSONALIA 134

THE CHRONICLE 136

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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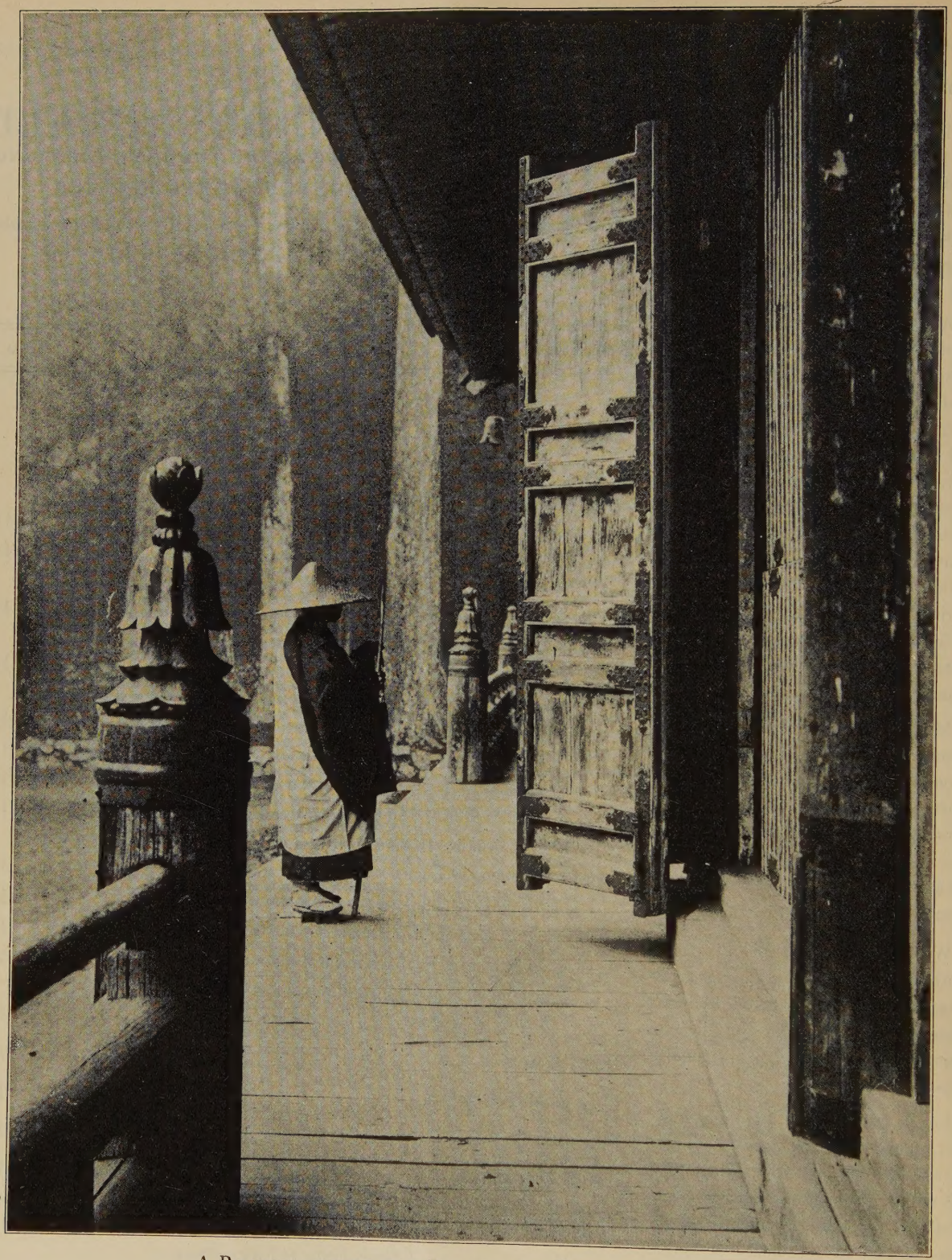

A Pilgrim before the Portal of a Japanese Temple

"It is not what is weak or corrupt, but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say. . . . The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness."

Re-Thinking Missions, page 327.

The Okayama Venture in Understanding

By C. BURNELL OLDS*

NOTHING within recent years has so heartened many of us on the foreign field as the Laymen's Inquiry Report. For the first time it has brought into clear focus the great central values for which we are working.

We had already been developing the conviction that the enterprise of missions was something far more vast, more elemental, more universal in its scope than the church as a whole had ever yet envisaged.

And yet we had been feeling our way along—venturing cautiously. We were afraid lest our fellow workers, whether at home or abroad, would fail to understand our position, and regard us as traitors perhaps to the cause that we had so much at heart. And so we have been moving only a step at a time, under cover, as it were, making sure of our ground before we declared ourselves. And now comes along the Commission and throws everything out into the open and says, "Go ahead, the coast is clear."

We appreciate the vote of confidence.

But we must be sure of our compass now, for we are like mariners sailing on uncharted seas. A single swerve too far to the right or too far to the left may wreck the vessel.

Of this, however, we are convinced. Our gospel is but the formulation in dynamic terms of the great truth that all men live by, and by which the universe, also, was brought into existence and is kept going, namely, that love is the greatest thing in the world. Building intelligently on that foundation, we believe, we are safe, whatever the form of the structure that we may build upon it.

The Laymen's Report has brought into more prominence than it deserves, doubtless, our little "venture in understanding" here in Okayama. I don't know what it was that brought us together in the first place, unless it was this love-impulse that I have alluded to, even though it was only dimly recognized at first. Certainly it is nothing less than that that has kept us together these more than three years now, even though the fourteen men of us represent ten different religious sects, eight Buddhists, three Shintoists, and three Christians. The association together has taught us much. At least we understand better than we did what religion means, and must mean, for the world. Since we first came together we have not omitted a single monthly meeting (except August each year), nor have we lost a member. Most of them are still keen for it.

When the meeting for the commemoration of the second anniversary came around a year or more ago, at the request of the group I undertook to set forth at length in a written paper, as clearly and forcefully as possible, my idea of what the basis for religious unity should be. I cannot go into the matter but the argument I pursued was, in brief, somewhat as follows:

First, I recalled the origin of the group, the fine fellowship we had enjoyed together, and the growing conviction which had come out of it that as regards the fundamental basis of our faith, our ultimate objective, and the dynamic that we must employ to accomplish our objective, we were essentially one. I argued this in some detail in order to prove to them that, so far as our doctrines regarding the major issues of life were concerned, there was no inherent reason why we should not work together as friends.

Then I went on to point out how the unprecedented development of commerce, science and education that had been going on for the last generation or so had more and more forced men into relationships that were fast making the whole world one great neighborhood. This, I said, was a fact of ominous significance, unless at the same time there were brought into play forces that will serve to direct the movement in such a way as to result in changing this world-neighborhood into a world-brotherhood, whose controlling principle shall be the principle of good will and mutual helpfulness rather than the principle of compe-

*Referred to in *Re-Thinking Missions*, pp. 31, 47.

tition and self-interest. And this it is, I declared, that presents to religion, at the present time, its supreme challenge, namely, to provide the motive and supply the energy that will do just this; and that is nothing other than the power of love. Nothing other than this can save this disordered world of ours from utter shipwreck and, moreover, nothing other than this, made to become a dominant motive and influence, will suffice to keep religion itself from ultimate extinction. In view of this need, therefore, we are forced to conclude that the supreme function of religion is to promote the life of love, and only that religion which is rooted in intelligent love, and has the triumph of love as its sole objective, can be regarded as the final religion.

None of our religions as now constituted is qualified to meet that supreme test, but there is not one of them but has, to a degree at least, even as they now stand, something to contribute to the end we have in view. And so far forth we ought, therefore, to be ready to learn from each other what each has to teach us of love, regardless of the source from which it may come. If Buddha teaches it we must all be ready to learn from Buddha, and if Jesus teaches it we must learn from Jesus. We may never be able to get together on the basis of unanimity in respect to doctrine, but we can all get together on the basis of love; for we are all children of one Father, and we must, therefore, by virtue of that fact, make it our one purpose to coöperate with Him, however we may conceive Him, in making this the best possible world.

This, then, presents to us a clear call of duty—to believe and to insist that the best thing in life is love and to see to it that all our religious machinery shall be utilized in its service, whatever our responsibility to the several religious organizations to which we belong may seem, at the present time, to require.

Such was my message, and the reception given to it was even more than I could have anticipated or desired, for it won their instant and enthusiastic assent. And this convinced me more than ever that we *are one* in the essentials, and that we must stress that basis of unity.

What is before us now we know not. We are not attempting great things. We are seeking simply to establish an attitude. The group is small, purposely so, but we believe that its influence will be felt later in larger circles.

Tonight we are to meet with some of the leading educationalists of the city to try if possible to bring about a better understanding between religion and education. Later we plan for a large mass meeting to be addressed by Tenko Nishida, for the purpose of getting the Big Idea across to the public generally.

And what is before us, then, as Christians, in the face of such a challenge? Can we still be propagandists? For love, yes. But for Christianity, as a system, as a competing religion?—Well, it looks to me as though that kind of emphasis is likely to become pretty well outmoded in the course of the coming centuries.

But as for Jesus, there isn't much doubt that the part that He is going to play in the religious advance of the ages that are ahead is bound to be even greater than the part He has played in the ages that are behind; and for the reason that He saw more clearly than anyone else has done that the sum and substance of religion is love. He staked everything on that conviction, and it cost Him His life. And so, more and more in the coming years, men are bound to come back to Him for guidance, whatever the form of their religion may be.

And the compelling motive that will serve to drive us forth with our evangel in those coming anxious days when the ecclesiastical emphasis has been shelved—what of that? I see nothing else that will suffice but *love*, unless it is pity—pity for a world that does not yet know that love is such a thing as Jesus has taught us that it is. That, and the intense desire to share with them what we have learned of it. For what, in the last analysis, is the missionary spirit, or religion, even, for that matter, but my giving my life's best and sharing yours, and—God's?

Perhaps we shall have to go outside of our orthodox Christian fold to find our best teachers—the best exponents of the love of Christ. Perhaps to Tolstoi, perhaps to Gandhi, or perhaps to Tenko Nishida, mentioned above. These three

men have deeply affected me, at least, and more and more have they driven me back to Christ and helped me to see in Him all that I could desire.

They ought to be able to teach us something of technique, also, for the new venture. Gandhi's *ashram* has been mentioned. Tenko Nishida's *Ittoen* in Kyoto is quite as significant, and quite as Christian also, though both of these men stand quite outside of the Christian pale. Perhaps we shall be able to learn more from the Omi Mission project, or from Kagawa's "Friends of Jesus," or Reichelt's Christian hostel for Buddhist pilgrims in China.

But certainly we need help now and we must seek for it everywhere, and all with the one purpose in view of trying to find how best to demonstrate the fact that the one Great Power in the universe is *Love*, and how best, in company with all other men, to employ that power in making the world a real brotherhood.

A Life Set to Music

SUCH was the life of Ruth Porter Beach from the time she majored at college in piano, organ, voice, singing in the vested choir throughout her course, through a year of study of music at Columbia University and four years of teaching her subject at Wenshan Girls' School, Foochow, China, to her work as a member of the staff of Fukien University.

There she directed the Glee Club, trained the students in singing, and found time to extend her service to Foochow. Regularly making the trying, sometimes hazardous, trip to that city, she trained the students of Foochow College in music and choral singing, taught music in the Wenshan School, and also took a leading part in the musical programs of the foreign community. In fact, one could not think of music in connection with school or community life in Foochow without associating with it the name of Mrs. Beach. And the high standards she set in her specialty did much for the reputation of the University.

Close Harmony

But there was no phase of the life of the college that was not ennobled and made richer by her unstinted efforts. Entering into it unreservedly, she made a peculiarly definite contribution toward developing, among students and faculty alike, the splendid school spirit that is the pride of the campus. She served on various faculty committees, entertained student groups in her home, helped many a boy to find means to work his way through the University, and took the greatest pains to broaden and add interest to the commonplace lives of the workmen about the institution.

"She was a ready friend to almost everybody," said President Lin; "her beautiful Christian character enriched so much the life of our campus."

Hers was a double job for many years, for she prepared her own three daughters for high school, and so efficiently that they have since won high honors: Ethel and Elizabeth at the American School in Shanghai where they now are, and Frances at her mother's Alma Mater. Indeed, she had quite a reputation as a teacher, and when she took time from her busy life to drop in on the language class for new missionaries, her suggestions as to *ways* of studying were invaluable. She herself had a feeling for the language that overcame that barrier to intimacy with Chinese thought.

The Keynote

of Mrs. Beach's life was absolute consecration to the service of others. It was the most natural thing in the world that this ideal should lead her in her youth to think first and foremost of the foreign field: her father, Langdon S. Ward, was for forty years officially connected with the American Board, thirty of them as treasurer; her mother, Laura Bliss, was daughter of Rev. Edwin E. Bliss and niece of Rev. Isaac Bliss, both missionaries of the Board in Turkey; before she was out of her teens her elder sister Mary went to Turkey to teach in Marsovan; and her brother Edwin must have been planning for a missionary life at that time as well, for he, too, went to Turkey when he had completed his college and medical education, later going to what is now the American University of Beirut, which had been founded by Daniel Bliss, a distant cousin of his grandfather's.

It might be added here that her brother Earle went at about the same time to Harpoot, Turkey, to be followed some years later by Dr. Mark Ward. Earle afterwards went as Y.M.C.A. secretary to India and is now in that work in Manchester, New Hampshire, and Dr. Mark became in 1925 the first medical secretary of the Board.

When Ruth Ward was fourteen her father died and the family moved the next year from Newton Centre in Massachusetts to Amherst. Here she was a member of the church of which the pastor, Dr. William E. Strong, became a secretary of the American Board—yet another link with foreign missions.

She went to Mount Holyoke College, where her second major subject was history. Between her second and third years there she attended the Y.W.C.A. Conference at Northfield in which she heard the call to reconsecrate her life and to separate herself for the work on the foreign field.

Receiving her Bachelor's degree in 1903, she went to New York and for two years was assistant superintendent of a home in which homeless and orphaned girls were trained along the lines of household duties and in the building up of Christian character. Here was ample scope for the exercise of the tact, good judgment, and common sense with which she was gifted, and her calm and gentle temperament helped keep her balanced under the strain.

She took a graduate year then at Teacher's College, Columbia University. The school at Marsovan where her sister was teaching wanted her, but she felt the need of experience before going abroad, and for a year taught English and music in the public schools of Englewood, New Jersey.

When she was ready to go in 1907 she was sent, not to Marsovan, but to Foochow, China, and taught in the Wenshan Girls' School. In 1911 she married Rev. Frederick Paul Beach, who served in Diongloh, then became professor in Fukien University. Three years later she had the happiness of welcoming her younger sister Laura to the mission of which she herself was such a busy member as wife, mother, teacher, friend; getting things done in a capable way; always helping others; absolutely unselfish in all she did.

"When Eternity Confirms the Conception of an Hour"

On January 10 she went *home,* so suddenly that her loss was doubly a blow to all her friends.

The beautiful service next day lifted all there above things earthly and sad, above sorrow, into the eternal life. Dr. Beard and Bishop Gowdy found it hard to say anything; they didn't need to, for everyone knew all the things that might have been said. The music was by the University boys. The room was filled with flowers—banks of ferns and white marguerites, wreaths and crosses of white chrysanthemums, narcissi, callas. The air was full of love and loyalty.

"I like to think of heaven with Ruth there," writes Mrs. Newell. "I am sure she will make it a happier place for someone—she could always make everyone a little happier here."

"Those Absurd Missionaries"

Under this caption Harrison Collins wrote a widely read article in the July (1927) number of "Scribner's." The heroes were the American Board missionaries, Rev. and Mrs. Cyrus Clark (called "Scott" in the story) of Miyazaki, Japan. Through the courtesy of "Scribner's" we are able to print a few excerpts in grateful memory of Mr. Clark who has just passed on to the Higher Service. The story is founded on fact; the launch episode at the end being quite true.

"OH, mother, aren't they funny!"

Peering over the young woman's furred and silken shoulder, I followed the child's pointing finger and saw them coming up the gang plank. From where I stood, on the promenade deck, I could look almost directly down upon them. They were little and old—both over sixty, the wife perhaps a trifle the younger. She had on an indescribable hat—a flat, rhomboid conglomeration of black and white satin bows plainly dating from the past century; and thrown round her shoulders, but not covering her thin neck, was a sort of overall green cape, or Inverness. The husband wore an ancient blue serge suit and gray fedora, and carried a thin coat in one hand, while he tugged at a large wicker suitcase with the other.

"Mother, aren't they fun-ny!"

They were just under us, coming aboard, and in spite of the clamor incidental to the departure of the great Pacific liner, must have heard the child's clear treble. The wife brought her left hand to her flat breast in a painful gesture, looked up at the little girl leaning on the rail beside her pretty, overdressed mother—and smiled. Then they disappeared from sight as the main deck swallowed them up.

"Mother," repeated the little girl again, "*weren't* they funny!"

The young mother gave a light laugh, somehow unpleasant for all its bell-like sweetness.

"They're missionaries, Clara," she said contemptuously. "China missionaries." . . .

Their name, I soon discovered, was Scott, and they were returning to their work after a year's furlough. They were not China missionaries, but for many years had labored in Kyushu, one of the islands of Japan. Otherwise they said little of themselves. But I found them very easy to talk to, and before I knew it I had shown them the latest snapshot of Dorothy and our daughter Louise. They were pleased with it but didn't "gush."

* * *

It was through them that that first morning I met and defeated the Reverend Frank Hendricks at shuffleboard. . . .

The Reverend Hendricks proved on acquaintance to be the most peaceable, sweet-tempered, and modest of men. But he was one missionary, as the lighter-minded aboard could see, and the male element recognized him politely.

"By the way, Hendricks," said I the last afternoon we were still this side of Honolulu, as we watched the flying-fish skim the indigo water in their effort to keep up with the ship, "you and I being pretty good pals, I'd like to ask you something. Something rather personal, however; so you don't have to answer if you don't want to. It's this: Why is a missionary—"

Hendricks smiled a large smile while he held up a large hand.

"Wait," he commanded. "Wait a moment, Baker. I know the question you're coming to. Let me ask it for you. You mean: Why is a missionary so funny?"

That wasn't exactly how I would have phrased it, but it was exactly what I meant. So I laughed:

"Well?"

"Well"—and though he still smiled with his lips I could see his eyes grow serious—"well, I guess, like other amusing things, we're funny because we're funny."

He paused and seemed to consider a moment before going on.

"And, as a matter of fact, was there ever anything more audacious, to an outsider at least, than our attempt to carry light to civilizations that were old before ours was born; or more preposterous—on the face of it—than our trying to 'convert the heathen' abroad while our own heathen are still in the seats of the mighty at home? On the other hand, the business people on our fields laugh at us and dislike us partly because of our 'unbusinesslike methods,' but chiefly because these methods and especially our ideals are often incompatible with theirs—though at the same time they take advantage of the atmosphere of good will we create. Sentimentalists oppose us for this very reason: that we 'make exploitation possible'; forgetting, meanwhile, that our presence often softens the inevitable and makes this exploitation take a milder form than it otherwise would. Artists scorn us because they think we hate the beautiful; whereas, seriously, I have yet to hear of anything really beautiful a missionary has destroyed. Writers, when they condescend to visit our fields, are content for the most part to gain their opinions in port cities, from chair warmers in comfortable hotel lobbies!"

Hendricks's great knuckles began to whiten and his eyes to flash. I was getting rather more than I had intended.

"Not that I defend our faults for an instant," he continued, more quietly: "our blunders, our inefficiencies—our mannerisms. And of course, like all idealistic movements, ours has its weak sisters and 'lunatic fringe.' I do not defend them. But the movement itself—and not to be too abstract, the average individual missionary—has high aims and is fundamentally sound."

"But—" I hazarded.

"'But me no buts!'" He levelled at me a long forefinger. "Big business—the struggle for markets and the consequent mechanization of peoples— is what will 'ruin the East,' if not the whole world; not we missionaries. We are trying at least to save the pieces. If writers and artists generally could see this, if they had their wits about them—and the courage—they'd laugh at you, not us. *You* are the enemy!"

As the representative of a comparatively innocent silk concern, whose only ambition was stable quotations and strict inspection of the product, I began to feel rather uncomfortable, and possibly my face also showed an amusing resentment; for all at once Hendricks slapped me on the leg and cried with perfect good humor: "Now *that's* out of my system!" And he gave vent to a hearty laugh.

Nevertheless, I thought it wiser to take up a less combustible, if still a related, topic.

"What about the Scotts—that simple old Japan mission couple? You told me the other day you were a B. I. J.—born-in-Japan son of a missionary. You must know them well."

A strange bright look, like a negative shadow, passed over his ruddy face—was it amusement or tenderness?

"Oh, the Scotts," he began slowly. "Oh, why, they're the salt of the earth." . . .

* * *

Thus far it was only too evident that the Scotts constituted the voyage's standing joke. To all but me (and possibly Frank Hendricks) everything they did was stupid, clumsy—*gauche*. . . .

And they were funny—the Scotts—in their way. . . .

Not that the Scotts cared, seemingly, what figures they cut. This alone, one would think—at least now in retrospect, ought to have put us on our guard, aroused in us healthy suspicions, raised before us visions, say, of Napoleon in his old gray redingote surrounded by his marshals (his servants) in furs and diamonds! But the Scotts were so wholly unlike Napoleon, with his love for negative display. They weren't vulgar at all. They simply were incorrigibly old-fashioned. Their clothes were mended, their persons and linen spotlessly clean. *Ergo*, they were dressed and could give their minds to other things.

And yet they seemed to embody some mystery. . . .

* * *

Next morning nearly everyone was on deck as we went up Tokyo Bay to Yokohama harbor.

Off to the left over the green hills towered the purple cone of Fuji; straight ahead, like a toy city, the settlement rose from the water's edge to the church spire on the bluff. The Japanese town could be seen encircling the bay beyond: docks, ships, junks—to the shipyards Tokyo-ward, already black with smoke. (This was several years before the earthquake.) The *President Adams* sped swiftly over the blue water past white-sailed, outgoing fishing boats, and at eight o'clock came to anchor outside the breakwater.

We were a little late, a tardiness which caused some fretting. We were to have landed at eight; now, what with quarantine, passport, and customs inspections, it was doubtful if anyone would set foot on shore before ten. . . .

The quarantine launch was momentarily expected, and finally sighted picking its way through the shipping inside the breakwater. Rounding the end of the stonework it pointed its prow straight at us and fairly flew. With a sigh of relief, and with interest, too, as constituting their first contact with Japan, the crowd on deck watched its arrival. How immaculate it was—the black roof and sides of its small cabin shone like polished lacquer! And how snappily the brown little white-clothed sailors stood to their stations and handled their craft! As a burly Briton near me put it: "When it comes to quarantine outfits, these Japanese surely do themselves well!"

A young official, also in white, with gold braid on his shoulders and around his cap, danced up the companion and saluting our officer politely, spoke to him in loud and excellent English:

"Are the Reverend and Mrs. Cyrus Scott of Kyushu here?"

Little Mr. and Mrs. Scott stepped shyly forward.

And then a strange thing happened. The young fellow produced a large, important-looking envelope from his belt, and, offering it to the old couple, bowed from the waist, respectfully low. And when he spoke, with bared head, it was no longer as an official but rather as a child addressing revered parents:

"Sensei, His Excellency the Governor, learning of your probable return by this steamer, has sent me to bid you a hearty welcome, and to place his launch at your service. His only regret is that urgent business prevents his coming to care for you himself."

It was revealing of Mrs. Scott, I thought afterward, that in that splendid moment she imaged not scenes, however dramatic, but persons.

"Oh, Cyrus," she exclaimed, raising clasped hands, "it's Saburo San! He's governor now!"

Also bowing from the waist, her husband thanked the young official in quiet, but I have no doubt adequate, Japanese.

As for the rest of us—their hitherto supercilious fellow passengers—you could have bowled us all over with a word. With a *denouement* like a Sunday-school book come true in real life, where, oh, where was the joke now? What mattered clothes? How fruitless snobbery! Many a woman there would gladly have plunged into the sea, if afterward she could have said she had been rescued by an Imperial launch; many a man would have swum ashore had he thought by so doing to reach the Grand Hotel buffet sooner. And here were poor, old, unappreciative Mr. and Mrs. Scott *invited guests*—surely to the undeserving came all good things. While the old couple were below superintending the removal of their luggage, we were too dazed to think. A deathly silence seemed to have descended upon us. . . .

Hendricks, a little apart from the others, leaned on the rail chuckling to himself.

"Now tell me," I said, "who *are* they?"

"I told you: the salt of the earth."

"But this reception!"

"Oh, that? That's nothing. I'm surprised they didn't turn out the troops! Half the people on the pier are waiting for *them*. And they *will* turn out the schools to welcome them when they cross the boundary of their own province! They are the Scotts, man, *the* Scotts, of Kyushu."

Seeing my continued look of puzzlement, he kindly went into details.

"No; they're not ordinary missionaries. Forty years ago they went into a village in the center of the southern island—a real wilderness then. They built a church there first, and in time a hos-

THE HERO AND HEROINE OF THE STORY: REV. AND MRS. CYRUS CLARK

pital, and still later a school. But these things were only incidental—after all, only externals; others have built churches, hospitals, and schools. Their special gift was a supreme genius for friendship. Their hearts knew no guile, something, by the way, simple folk everywhere are quick to recognize. Everyone they touched they touched personally. They knew no such word as 'converts'—only friends, and in time, as the seed sprouted, brethren in Christ. Somehow, in some fashion, something of their own lofty soul entered into those they reached; and now in high places and low their influence is living in many parts of this empire. The governor of Kanagawa Prefecture is not merely their old pupil, but also their present and very loving boy."

Hendricks lowered his voice.

"The secret of their success lies in their absolute devotion to their people and their work. No sacrifice has been too great for them, no obstacle too difficult. They look poor and they are poor; besides daily essentials they give away everything—themselves and their possessions included. If the Board would only let them, they would be traveling third class." . . .

And as, like a burnished arrow released from its bow, the launch shot toward purple Fuji and then slowly careened in to the Yokohama shore, the humor of the situation burst over me in a flood, and I laughed and laughed until I think even Hendricks was a bit ashamed of me. I pounded the rail with my fist—until the crowd which had been stupidly watching the lessening speck of the launch turned to find out what was the matter. And still I laughed. For they *were* funny, these missionaries; at least the Scott kind were: as funny as a bracing wind at sea, as funny as the sun at dawn!

The Kind of Missionaries Wanted

The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

Re-Thinking Missions, page 327.

Foreign Missions and a World Community

By ALDEN HYDE CLARK

TO the thinking classes in every land it is becoming increasingly clear that nothing less than plans on a world-wide scale are adequate to meet our present needs. We must build a world community. That means that somehow we must replace international rivalries and distrust by coöperation and understanding. At such a time as this, when skies are dark, it is particularly valuable to remind ourselves of the quiet yet pervasive and increasingly effective forces which are now working toward better understanding among all peoples.

President Nicholas Murray Butler is only one of those who in season and out of season are reminding us of our interdependence. The rapid development of peace sentiment in the colleges is one of the striking facts of today and illustrates the growth of world consciousness. Such movements as the Cosmopolitan Clubs, The Fellowship of Reconciliation, The Fellowship of Faiths, and the Foreign Policy Association, all of which are seeking to bring to us an appreciation of the point of view of other peoples that may be the foundation for a new order, seem to be growing rapidly in strength and influence. The obstacles in the way seem well-nigh insuperable, but the courage and enthusiasm of the leaders of these movements is contagious.

Missions Can Do More Than Any Other Force Toward This End

What part in this can foreign missions play? It is obvious that they are strategically located to promote such an end, but it is a challenging fact that many of those who are most active in these movements seem to have no realization of the place of foreign missions in them. John Herman Randall in his book *A World Community —The Supreme Task of the Twentieth Century* —has a chapter on "A Religion for a World Community." In this he says: "There is a tacit assumption that whatever progress may be made toward a world-community, little help is to be expected from organized religion." However mistaken we may think such a statement is, it ought to stimulate us to rigid self-examination and redoubled efforts to see that organized religion both at home and abroad does in fact play the mighty part that it is qualified to play in these movements.

If foreign missions are a narrow, sectarian enterprise, it is clear that they can have no large share in building the world-community of the future. Narrow sectarianism antagonizes other religions and races. It leads to division, not unity. But if missions are true exponents of the gospel of Christ and of His spirit of love, they are probably in a position to do more than any other single force toward world-wide understanding and fellowship. Such movements as Mr. Randall represents and the missionary movement should be working in closest cooperation. Each would be greatly strengthened by such a partnership.

How Missions Can Bring Harmony and Unity

We can do no more than hint at some of the ways in which the missionary enterprise can do much to bring harmony and unity among men. It can do this, in the first place, because it is itself building a world-wide community. The Christians of all nations have a tendency to understand and appreciate one another, which easily extends itself to an understanding and appreciation of the race from which these Christians come. Western Christians who came to know the Sadhu Sundar Singh, or Bishop Azariah, or a hundred other Indian visitors to our shores, not only have gained a new vision of world wide Christianity but also a new appreciation of India's culture and gift to humanity. Never has the value of interracial Christian solidarity been more clearly dem-

onstrated than in the present Far Eastern situation. Lewis Gilbert reports a meeting of a Christian group in North China of whose attitude he was at first in doubt. He says:—

"I knew to what degree of wildness talk about Japan had gone on the street, and I was acquainted with the kind of reports that were being circulated in the newspapers. My fears, however, were a rebuke to me. In no uncertain terms they expressed their conviction that this move in Manchuria was not the action of the whole Japanese people and that it was wrong to condemn a whole people because some militarists had overstepped themselves."

Having passed resolutions to be forwarded to the League of Nations, this Christian group also sent telegrams to their brethren in the Congregational churches in Japan asking for their coöperation in seeking a peaceful solution of their common problem.

And many of us have been stirred to hear what leading Japanese Christians, in the teeth of patriotic clamor, have done to express their friendship with China and their desire for a fair and friendly solution. The Japanese Christian attitude is expressed most effectively in the following lines by Kagawa:—

"Again have I become the child of an aching heart,
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul;
Again am I a child of sadness."

There can be little doubt that Christian leaders in China and Japan, some of whom occupy positions of great authority, are the greatest hope for a lasting and constructive solution of the difficult problem of the mutual relation of these peoples.

The Unique Position of Christian Missionaries

In the second place, the missionary enterprise can play a vitally important part in this movement because Christian missionaries themselves are in a position to promote inter-racial understanding as perhaps no other group can. There they are, not far from fifty thousand of them, Protestant and Catholic, scattered in every land, at lonely outposts and in central cities. Better than any other large group of foreigners they know the languages of the people to whom they go, they understand their customs, they have identified themselves with their life. No wonder that men like Bishop Fisher in America and Dr. MacNicol in Great Britain are some of the most effective interpreters of the best in India to us of the West. Fewer and fewer missionaries are putting the emphasis on the weaknesses and failures of their lands in their letters, articles and addresses. Many hundreds are now active as interpreters of the best that the Orient has to offer the world.

Another function which the missionary is quietly performing in unnumbered centers is that of reconciliation among the divergent groups of his own adopted land. An English missionary returning to India from furlough published an article in which he said that he was convinced that British opinion was prepared to give to India whatever India should, with a fair degree of unanimity, ask. This was before the first Round Table Conference, and another missionary, struck by this statement, wrote an article appealing to Indians to get together in India before the Conference in order that they might present a united front. Commending this appeal, Mr. Natarajan, veteran leader of Indian opinion, said,

"Who is so well qualified to bring the different groups and factions in India together as the Christian missionary?"

In the mind of this able Indian the missionary was in a peculiarly strong position to act as conciliator in India.

The Laymen's Inquiry Commission was evidently kindled by the possibility of service by the missionary venture to an emerging world civilization. Indeed, thoughtful Westerners have been for many years stirred by the realization of this possibility. It was in 1913 that such an American observer wrote after a trip to the Far East that the missionary movement was then the greatest unifying power at work among men; that it was defining a universal standard of mor-

als, teaching and illustrating a practice of the gospel of love which steadily gained ground in the face of skepticism and cynicism, and silently working a revolution in the feelings and thoughts of men in race relations. As we have already indicated, missions of a narrow sectarian type cannot perform such a function as this.

Nationalism is intense in the Orient today and only the missionary who appreciates the best in the culture of the people among whom he lives will be looked upon by them as a friend and an interpreter. But it is this very national feeling that gives a special place of influence to all missionaries of sympathetic understanding. There never before has been a time when the attitude of appreciation on the part of the Western missionary called out so great a response and opened such significant ways of helping to build a world-community.

The Danger of Going to an Extreme

On the other hand, it is our conviction that if missions should become indiscriminate in appreciation and vague in their realization of the unique gifts of Christ to men, they would lose their most precious gift for the coming world fellowship. The deepest need of the Orient as of the Occident is for the moral dynamic that Christ can bring, and the emerging world order will be based on the principles that He taught and exemplified with rare persuasiveness.

The missionary of today, who combines an eager appreciation of good wherever it is found and a great humility about the spiritual achievements of the West with a glad certainty of the unparalleled gift of Christ and an overflowing experience of His transforming power, can perform an invaluable service not only for individuals and groups but also for the building of the new world-community.

An Experiment in International Friendship

By EDWARD SCRIBNER COBB

The Link between Amherst and Doshisha

FEW readers of the Missionary Herald need to be told the story of Joseph Neesima, the founder of Doshisha. That he risked his life to go to America in the days when Japan was closed to the world; that in the land of his desire he was befriended by generous Christians who sent him to Andover and to Amherst College; that he returned to Japan to found an institution modeled on his American Alma Mater: all this and much more was a familiar story to a former Christian generation. Those who have not read the life of this remarkable pioneer of Christian education in Japan would be entertained as well as inspired by his romantic career. He is the link between Amherst and Doshisha and explains the interest that the two institutions have for each other.

Later Links

"Doshisha" means a company of those who have a "common purpose." Its purpose is the bringing to Japan the highest ideals of the West. There have always been Amherst men in Doshisha. First came Otis Cary, who was so recently called to his reward. Then Stanford, Newell, Lombard, Dunning, and the present writer: all have brought to Doshisha something of the spirit of Amherst and have *unofficially* been her representatives. But only in recent years has there been an attempt to bring Amherst and Doshisha into consciously fraternal relations. Credit for this goes chiefly to Alden Clark and Frank Lombard. As a result of their plans and efforts the undergraduates of Amherst now send to Doshisha every two years a member of the class which has just graduated. Thus he is known to a large proportion of the men in college.

Official Representatives of Amherst

The first representative was sent in 1922: Stewart B. Nichols, a Christian gentleman and a scholar, richly endowed with the qualities such an envoy should have. He set a high standard for his successors and established some fine precedents. Alas that he was not permitted to live to see his plans develop. His life story, lovingly told by his mother, has been an inspiration to those who have followed him and to many others. After him, Lorimer, Mulloy, Moseley, and Zoll, each made his special contribution to the enterprise. It has been given to Jesse Trotter to carry on the tradition, and to establish new precedents under new and even more favorable conditions. For this he was remarkably well fitted, and it is a matter of regret that he has been forced by health conditions to leave the field.

The New Home of Amherst in Doshisha

Until 1929 the Amherst representative lived in an old dwelling house which served Doshisha as a Y.M.C.A. dormitory. It was in poor repair and almost unsanitary, by no means suited for the purpose of bringing the East into contact with the ideals of the West!

Finally, as the result of a long preliminary campaign of seed-sowing in the minds of certain influential alumni and trustees of Amherst, the alumni were induced to contribute funds for the handsome new building which we now enjoy. The greatest impetus to this "drive" came from the generous offer of the family of Stewart Nichols who had himself given so much. With this and a few other large gifts came a considerable number of smaller contributions, so that many of the alumni have individually invested in the enterprise.

A few words about the new building may be of interest. The Doshisha authorities furnished a large and attractive lot adjacent to the campus and yet far enough removed to have a quiet atmosphere. On this has been erected a building which is typical of the old houses in the Connecticut Valley where Amherst is situated. Oriental architecture in Asiatic institutions has its value, but this building was meant to be an embodiment of Western ideas.

As the photograph shows, it is in colonial style, with an exterior of red brick and white woodwork. The core of the building, however, floors and walls, is of concrete, thoroughly fireproof and specially braced against earthquake. The original drawings were made in Boston, but these were adapted and altered to suit our needs by W. M. Vories, the well-known architect missionary, whose firm also had supervision of the work.

The contract was let and materials purchased at a time when prices were low. This fact, together with the depreciation of the Yen, made the dollars of our American friends go much

further than we had dared to hope. We were able to erect the building well within our budget, and have a sum left over for running expenses and for various plans in furtherance of the spirit of the enterprise.

The interior of the house is well adapted to the use which is to be made of it. At the right of the broad central hallway is a large living room running the full width of the building. Connecting with this is the sun room, the most attractive room in the house, bright even on dull days. The furnishings of these and all other rooms were made in Japan, very satisfactory copies of Western models. The appointments are all that could be desired and would not suffer in comparison with those of modern dormitories or fraternity houses in some of our American colleges.

The rooms of the representative are on the second floor, a little suite by itself with a room for honored guests. There are a few rooms for the students on this as well as on the first floor, but the majority are on the third. In all, twenty students can be housed. With the maintenance fund at our disposal we need charge the students only the average dormitory rate, though the equipment would justify a much higher one. We were especially anxious that it should not become a mere rich man's club, but be available for any student who was qualified to live there.

Who Occupy This New Home?

The selection of these "qualified" men was the subject of long and careful study. We felt that they should be representative of more than one side of university life. The group should be no mere English-speaking society or Y.M.C.A. or athletic club. Applications were called for, and from the list a committee consisting of the President of Doshisha together with two deans and three foreign teachers selected what we feel is a fine group of men. One is an important member of the student government; three are on the Glee Club; one is president of the International Relations Club. Representatives of almost every branch of athletics are included, together with prominent religious leaders. The choicest spirit among the seniors of our Theological School is one of the officers and there are others active in church and Y.M.C.A. work. Thus a variety of interests is secured.

Mr. Trotter has organized these men somewhat along the lines of an Amherst fraternity. They hold a weekly assembly at which they transact business and discuss group problems. Each student serves on one of the various committees and takes his share of responsibility. They are all keenly interested in the movement, proud of the building, and sincere in their desire to see that it is properly kept up.

Serving Other Organizations

The building has been used already as a meeting place for several organizations. It is the headquarters of the college International Relations Club and the home of the library which the Carnegie Institute furnishes to such organizations. The League of Nations Society, the English Speaking Society and others meet there. Prominent men from Europe and America have addressed the students on current problems. It has also served as a meeting place for faculty and students and the foreign members of the Kyoto community.

Unveiling the Memorial Tablets

One of the most impressive ceremonies the building has seen was on the occasion of the unveiling of two memorial tablets last June, one to the founder of Doshisha, the other to the first Amherst representative. A large group of friends of the school had gathered in the living room, on the wall of which had been placed the tablet to Neesima. There were appropriate religious exercises and a brief address by the President of Doshisha.

But the climax of the occasion came when the widow of Neesima, a dignified old lady of eighty-eight, stood in front of the Japanese flag which covered the bronze tablet. She had seen the school grow from a little group of boys to a great institution of more than five thousand. It must have been an especial gratification to her to have a part in the inauguration of this new enterprise which was in itself a memorial to her husband.

To us it was a rare privilege to have her present as a link with the earliest days. She pulled a cord which released the flag and showed the beautiful bronze tribute. Standing a while she read it with deep emotion and made her way to her chair. It was a moment none of us will ever forget.

The tablet to Stewart Nichols, on the wall in the entrance hall, was covered with an American flag. This was unveiled by one of the men who had lived with him in the old house. The eloquent tribute he paid to his friend was not only a touching thing in itself; it convinced us all, had we needed persuasion, of the value of the enterprise and of the big possibilities it contains for the future.

So now the Amherst representative in Doshisha is ideally equipped for carrying out the purpose for which he was sent. He lives as a member of a group of Doshisha University students, and in the give and take of everyday life brings to them the ideals of the West and in turn receives much from them. By this interchange, we hope, more cordial and understanding relations may be brought about between Doshisha and Amherst and through them between America and Japan.

Transformed by a Picture

By LELAND WEST MANN

A Christian with a Police Record

MR. KOGA has a police record. The Japanese Department of Justice have his fingerprints and physical measurements; they have given him intelligence tests and the third degree. In their records he is classified as a sailor, anarchist, communist and a dangerous criminal. Before his twenty-fifth birthday, he had been three times in jail. But he is thirty-four now and his criminal career was ended several years ago. Today, he is a Christian and a member of the Kumiai (Congregational) Church. He has a charming and intellectual wife and two small, round-faced and active boys. Their home at Asahigawa, in Northern Japan, is a center of lively community interest.

To Prevent Other Boys from Acquiring Police Records

On a salary of forty yen (about ten dollars) per month, they conduct a kindergarten for under-privileged children in their neighborhood. Strangely enough, about half the funds invested in building and equipment have come from the city government he had once defied. The rest of the amount, necessary to maintain the institution, comes from the parents and friends of the children who gather each morning for daily care and instruction.

The building is well equipped and adequate for the thirty-five children to be cared for by two teachers. There is an assembly room with hard-wood floor, where the children meet for their "setting up" exercises and calisthenics. The walls of the room are decorated with prints from world-famous masterpieces. To this collection the children have added their own contribution of silhouettes of animals, carts, and flowers torn by untrained fingers without the aid of scissors from large sheets of dark paper. The quality of the work speaks well for the leadership of Mrs. Koga and her sister. Mr. Koga busies himself with financial and administrative duties.

Twice a week, a visiting nurse makes a thorough examination of each child and suggests the necessary treatment. Adjoining the assembly hall are three small rooms with sliding doors and *tatami* (straw-matting) covered floors. Save for a low table in each, the rooms are otherwise bare of furnishings. Around each table the little tots sit on their heels and do their work with sheets of colored paper, tiny scissors and blocks of wood. Outside is the playground, poorly equipped but providing ample room and safety from the hectic traffic of the city.

The Picture That Transformed

A short time ago, I spent a night with the Kogas. My room was small but interesting.

Mr. and Mrs. Koga and Their Two Small Children

On the wall were several paintings of Japanese landscapes; a delightful print from Millet "The First Steps," and also, one of the thorn-crowned head of the agonized Christ. I was standing before the print from Millet the next morning, when Koga-san entered.

"You like it, too?" he inquired. And I explained my admiration for Millet as an interesting and exact painter of peasant life.

"Where did you get it?" I asked. And he told me the story of his life and this picture.

"For a long time after I was released from my last prison term," he related, "I wandered about aimlessly and discouraged. I was self-conscious and felt that everyone recognized me as a criminal. I was much ashamed because I felt that I could do better.

"I loved art and would wander into the many open picture shops along the streets and gaze thoughtfully at the collections. One day, among the assortment of prints piled high in disorder upon the counter of one little shop, I discovered this 'The First Steps' by Millet. It impressed me profoundly and soon tears were streaming down my cheeks. Here I was a grown man, and I had not yet learned to walk; that is, walk morally and spiritually. With the small sum I had, I paid for the picture and walked from the shop.

"In humility I sought an old friend, a Christian who months ago had offered sympathy and assistance. I had been very bitter with him but my evil darts did not pierce his Christian armour. I soon arrived at his home and entered in humility and need. When he saw me, he understood everything. This picture I carried impressed him.

" 'We need help,' my friend said, 'not only for the "First Steps" but all through the journey of life.'

"From his own collection he selected this print of the thorn-crowned head of Jesus.

" 'You will need both pictures to aid you in the "New Way" you have chosen to go,' " he added, placing his picture with mine and returning both to me as I departed.

"It was sometime after this," concluded Koga-san, "that I married and together, my wife and I, we began our work here. Now beside our own two healthy boys, we have thirty-five neighborhood children to whom we are teaching 'The First Steps' in the Christian Way."

The Gospel and the Underprivileged

World dominion of the future will be in the hands of that man, that nation, that race, that social system that shall succor the underprivileged and break the bonds of them that are slaves to poverty, disease, ignorance, superstition, and fear.

Kenyon L. Butterfield in *The Christian Enterprise Among Rural People,* Cokesbury Press, $1.50.

A Christian Chinese to Christian Japanese

AT the All-Japan Christian Conference held in Tokyo on November 10, Mr. Chang Fuliang, rural secretary of the National Christian Council of China, gave an interesting summary of political and social developments in China, as well as some account of their five-year movement. In closing he said:

"It would be an ungrateful act of omission, if I should refrain from touching upon the question foremost in our minds, on the relationship between Japan and China. By the constant interchange of messages of sympathy and good will during the last twelve months or so between our National Christian Councils and by the courageous stand taken by some Japanese Christians, the Christians in our two countries have come closer together in the fellowship of prayer and sorrow, although our respective countries seem to drift farther apart. It is true that both our countries have very small Christian populations (besides the Roman Catholics, there is only one Christian in every thousand Chinese) and that the Christian influence is very small at present in our respective governments. Nevertheless, the fate of mankind hangs on a thin thread of emotion and nationalism and calls for action on the part of Christians. Shall there be another World War? Will the salvation of nations lie in wars and more wars? God forbid! The Christians of the world, especially those in Japan and China must aggressively and incessantly work for the cause of justice between nations, peace on earth and good will among men. Unless they and men like them put their hands to the plough for making real democracy among nations, and world brotherhood, we must enter upon another period of universal chaos and anarchy.

"Pardon me for the unburdening of a heavy heart on this formal occasion of sending you our fraternal greetings. To send messages of greetings and to exchange fraternal delegates without sharing with each other the heavy burden of a common task in Christianizing the international relationships between our two nations, especially at this extraordinary time, seems to me to miss a great opportunity in our Christian fellowship. In spite of the small numbers of Christians in our two countries, let us therefore rededicate ourselves and redouble our efforts in the cause of international justice and good will. Then and only then shall we be laying the foundation for a lasting international peace."

Toward a Better Understanding

By EARLE HOIT BALLOU

North China and Japan Missions Confer

LAST winter, when feeling between China and Japan was running even higher than at present, it was suggested by members of the Paoting Station of the North China Mission that much might be gained in the way of mutual understanding, at least among the missionaries of the North China and Japan missions, by conference with each other.

It was first proposed that delegates from the Japan Mission be invited to come over to North China and attend the annual mission meeting at the end of April. On further thought, however, that occasion seemed inadvisable, since the mission representation at the annual meeting is very limited, the business of the Council—joint Chinese and missionary in its membership—absorbing practically all of the time.

It was therefore decided to give the invitation for the summer when at the time of the annual "American Board Day" at Peitaiho there would be an opportunity for the sort of unhurried exchange of information and attitudes that was envisaged as the most helpful approach to our problem. This annual get-together, while quite unofficial, has been for something over ten years an important factor in the life of the mission, since Peitaiho is the place at which the majority of our North China missionaries take their vacation, and the day is planned so that some question of vital relation to the whole mission is the subject for discussion.

The Spirit of the Conference

The Japan Mission accepted the invitation, and sent over their secretary and treasurer, Messrs. Darley Downs and Harold Hackett. These men saw something of conditions in the Three Eastern Provinces (Manchuria) on the way over, spent a week at Peitaiho when their days were filled with discussions and interviews not confined to missionaries or Occidentals, and had several days in Peiping before returning by boat from Tientsin.

"American Board Day" found over eighty in attendance, including not only missionaries of the Board but several others with Congregational connections, gathered in the spirit of prayer, and with a desire to put sympathetic understanding of the real difficulties confronting our colleagues in the other country above the natural loyalty that we feel for the country where we live. We sought to work as far as possible into the topic of the day: "What contribution can we as American Board missionaries in Japan and China jointly make toward a Christian solution of the Sino-Japanese trouble?"

Missionaries Can Try To Be a Bridge

We were not surprised that few specific actions or suggested remedies grew out of the discussion. Such were hardly to have been expected when facing issues so involved, so comprehensive and so complicated by elements beyond our control. Nor was it the function of missionaries to take too aggressive a part in seeking to bring about conciliation. Over-urging on our part could very easily defeat the end in view. As one of those present put it,

"We who are missionaries in both countries can try to be a 'bridge.' That is often asked for on our part; but it is only through the gentlest persuasion that our friends may be led to walk upon the bridge."

Of one thing there can be no doubt: the visit of Mr. Downs and Mr. Hackett will make for a far more active spirit of true comradeship and appreciative sympathy between the two missions than has ever been the case before. And, of course, such a spirit will be felt by others than the "foreigners" who are "guests" in the countries of their adoption.

The Resolution Adopted

While entirely unpremeditated in the plans for the conference, there was a deepening conviction as the discussion went on that we could not break

up without giving some formal expression to the way we felt. As a result of this the following resolution was adopted. It was later referred to the whole North China Mission and to the Japan Mission and passed unanimously. Unfortunately it is seldom that members of the Foochow Mission come as far north as Peitaiho for their summer health change, and there were none present last summer. It was natural, however, that when the resolution was decided upon all present wished to make it as inclusive of American Board missionaries in China as possible. It was therefore referred by correspondence to the Fukien missions, where upon circulation it was approved practically unanimously by those on the field.

"We, missionaries of the American Board in Japan and China, in full devotion to the highest interests of the people we would serve, express our consciousness of a union in Christian fellowship and purpose, unbroken by the existing conditions of strain between the two nations.

"We recognize, as western Christians, that we must bear our share of responsibility and shame for a world situation out of which the present Sino-Japanese conflict could arise. We believe that whatever grievances are felt by either side, there is no hope of a just and permanent solution except by the way of reason and good will; and we unite in disapproval of any resort to military measures.

"We individually pledge ourselves to unremitting endeavor in promoting understanding, in resisting propaganda of hate and militarism, and in building into our lives, and as far as we are able into the lives of others, those attitudes and practices which are implicit in Jesus' way of life."

The Laymen's Report in the Chicago Area

By ERNEST GRAHAM GUTHRIE

THE presentation of the Laymen's Report in Chicago reveals to a singular degree the ability of our Congregational bodies to coöperate with one another. Dr. Goodsell had already stimulated a new sense of responsibility in the corporate members in that area when the Report gave them a chance to render a real service.

They met to consider how it could be presented in the most intensive and extensive fashion to their constituency. A committee devised a plan and issued a little folder, "a calendar of events," intended to start a chain of interest, and at the same time avoid repetition and conflict in the various bodies coöperating.

The Alden-Tuthill Lectures on "Missions in a Changing World," by Professor Hocking, and the seminar conducted by Dr. Goodsell during Ministers' Week at the Chicago Theological Seminary, were given the right of way in public attention. The Board of the Chicago Congregational Union, for example, held its monthly meeting in the neighborhood of the University, in order that it might attend the first lecture.

Next in order came the presentation of the Report by the Appraisal Commissioners themselves to a great gathering of close to a thousand selected leaders from the Midwest Area. The interdenominational committee for the Chicago district was given the utmost freedom, not only in determining the nature of the gathering and its program, but in an effort that it made to sharpen up in the light of the pronouncements, understanding and misunderstanding that had followed the initial presentation in New York, the written questions that came pouring in. The exposition by the Commissioners in answer to these questions was so incisive and revealing as to add a new and illuminating chapter to the Report itself. A stenographed copy of these pro-

ceedings remained in Chicago and was widely used in the later meetings. The next body to play a part in the unfolding plan of the corporate members of the American Board was the Chicago Congregational Club, which arranged for a special dinner-meeting for the laymen and women of the area. It was addressed by Dr. Frederic Woodward, Vice-president of the University of Chicago and one of the Commissioners, and by Dr. Alden H. Clark of the American Board. At this gathering there was just enough criticism, controversy and fire to kindle interest in the Regional Meetings that followed.

The Chicago Congregational Union then set up nine Regional Meetings at different points. They were held for the most part in private homes large enough to accommodate 150 people. The invitations were sent to the ministers and office-bearers of the neighboring churches and the cabinets of the Woman's Associations, with a special request that each minister should himself invite influential laymen "who did not believe in foreign missions or whose conviction had waned."

A team of three speakers at every one of these meetings dealt in fifteen-minute addresses with: The Chief Recommendations of the Report; The Reaction of our American Board and Congregational Fellowship to It; and Ways and Means to Make It a Light and Power in the Local Church. This was followed by discussion which revealed to a remarkable degree the interest in the Report both in its original direction and in its repercussion in the life of the Church in America. The enthusiasm of these gatherings was greatly augmented by the participation, not only of Dr. Goodsell and Miss Ruth Seabury, but by contact with the field through such men as Dr. Edward Hume, formerly of Yale-in-China, Messrs. Sherwood Moran and Marion Hall of Japan, and Mr. Ralph Shrader of China.

While these meetings were being held, Mrs. Ozora Davis was conducting meetings for leaders at the Friday morning meetings of the Illinois Woman's Missionary Society at Congregational headquarters, and the Director of Religious Education of the Chicago Congregational Union was pushing the consideration of the Report through the Young People's Societies.

The result has been that the local churches have been stimulated to do an equally systematic piece of education, with laymen participating in these more thoroughgoing studies. Incidentally there has been provided a considerable body of leaders for the smaller churches in the more intensive work that is now being done in the hundred and fifteen parishes of the area.

One of the other by-products has been the sale of the three publications, the Report, the American Board's pamphlet, and the excellent number of the Envelope series on "How to Use the Report." They have gone off like hot-cakes, and largely into the hands of laymen, who want to understand the judgment of their peers on this great enterprise of the Christian Church. It would be interesting to record some of their reactions if space permitted.

"My wife made me read this Report," said one of them; "but I want to say that no religious book that I have read has cleared up for me as many questions, not simply with regard to foreign missions, but as to the rôle of Christianity in the world, and my conviction concerning it."

A British Secretary on the Laymen's Report

The missionary societies in Britain as well as in America will do well to pay it the homage of careful study, accepting its guidance where they can, while on the watch for points at which its, to us, defective Christology may be leading us astray. If space were available, one could easily set out a list of matters in which the Commissioners have given us just that precious help which can be afforded by the impartial judgments of fine and sympathetic minds.

Secretary Godfrey E. Phillips of the London Missionary Society.

Japan Missionaries on the Laymen's Report

Letters on *Re-Thinking Missions* from missionaries all over the world are pouring in. We print here extracts from Japan letters.

Dr. Dwight W. Learned who perhaps is better acquainted with the history of the Board's relations with the Kumiai Church of Japan than any other living man, not even excepting Drs. Newell and Rowland, writes at length to the Rooms on the application to Japan of the policies suggested by the Laymen's Inquiry Report. Among other things he says this:

"We are told that a profound transformation of the Church in the mission field of the Orient is needed, away from sectarianism toward unity and coöperation, and away from a religion focused upon doctrine toward a religion focused upon the vital issues of life, putting an end to sectarianism and denominational rivalry.

"To which I would reply (1) in general, that our Japan Mission in no way controls or directs the Kumiai Churches and has no power to transform them. (2) That when many years ago there was a hopeful movement toward union of the Kumiai body with another, most of the Mission favored it but we left it to our Japanese brethren to decide, and they rejected it because it involved giving up a custom, not learned from the missionaries, which they regarded as important. (3) That, although there seems to be little or no prospect of organic unity (which the Commission itself does not advise) there is hearty fellowship and cooperation between the various denominations. (4) That no one who knows the Japan Mission and the Kumiai leaders will accuse them of laying stress on abstract doctrine. . . .

"It is recommended by the Report that the churches be put on an independent and self-supporting basis, in preparation for the emergence of a truly indigenous church, and that the mission board specify a short period of annually decreasing subsidies, such subsidies to cease altogether at the end of this period.

"This I heartily agree with and I proposed it in our Mission a few years ago, but I seemed to stand alone in its defense. It must be remembered that no foreign money is paid directly to any church or preacher. The 'subsidy,' if it must so be called, is given to the Directors of the Kumiai body, added to the contributions of the churches and the whole administered as one fund. Thus there is coöperation between the American and Japanese churches, but no chance for foreign domination and no one in particular can feel that he is dependent on foreign money. . . .

"The Commission seem to have been somewhat disappointed that the churches in the Orient come so far short of the ideal (as Paul probably was with the church at Corinth), and we missionaries at times have a good deal of that feeling. But if they could have been present at such a gathering as the recent meeting in Tokyo of the General Conference of the Kumiai Churches (all Japanese) they could not have failed to recognize that Christianity had really taken root in Japan with a living power. . . ."

Dr. E. C. Fry of Utsunomiya, Japan, an honored veteran of the Christian group in our Japan Mission, adds this in a letter to Dr. Clark:

"I want to express my appreciation of your defense in the *Christian Century* of December 14 of us ordinary mortals; 'garden variety of people whose principal distinction is that we have had an experience of the supreme value of Christ which we desire to share.'

"My own race is nearly run (I will be sixty-six in March). But I continue to believe that there will long be fields in Japan where considerable numbers of such as are described by you in the above quotation can render good service.

"No such conditions as those of what you call Mrs. Buck's 'sweeping negative statements' obtain here."

Another member of the Christian group, **Dr. A. D. Woodworth** of Tokyo, wrote on January 20:

"I feel just as sure that any missionary who should try to follow the suggestions of Mrs. Pearl S. Buck would not establish a church in a hundred years. . . .

"For forty years I have lived side by side with a Catholic priest who has been friendly. I have visited him in his home many times, but under no pretext whatever have I ever been able to get him to come inside my door. But the Buddhists are even more unapproachable. As one of our Japanese brethren remarked, 'Water and oil do not mix.' . . . Of course we may be called narrow and bigoted."

From **Rev. Frank Cary** of Otaru, Hokkaido, Japan, we have the following:

"Reverting to the Laymen's Inquiry, what a book that is! It has been like a mustard gas or tear bomb to many of the missionaries who feel that they must shut their eyes or weep publicly. I can see that it is going to hurt giving to mission causes on the part of

those of liberal mind (theologically) who have been waiting for an excuse. Perhaps most of them stopped giving before! But it is a great boon to missions to have a liberal statement flung out for everyone to read and mull over. I'm not yet half through the book, so I am not ready to give a judgment. It amazes me to see how nearly every idea for reconstruction I have come across so far, or every point praised, represents to me some individual in our Mission who either forty years or less ago, in some cases sixty years ago, was stating the same convictions. That may not be true up to the end of the book, but it is true of almost every 'advanced' point raised to the place I am reading."

And here are snatches of a letter from **Rev. William Woodard** of the Japan Mission but living in Korea:

"The Report is positively the most important event in missions in two decades, if not in the half century. . . . The thing that seems to have hurt most is that we have been measured by the ideal of perfection, and the short-comings instead of being presented quietly to the mission boards have been spread upon the daily news sheets for the unsympathetic to gloat upon. The standard of measurement is a tribute and the publicity insured against shelving the Report. . . . Our American Board (Congregational and Christian) has nothing to fear from such a study. After reading the press releases I feel that in my own feeble way, I have consciously or unconsciously been trying to do my work along the lines recommended. I attribute this to my excellent teachers in college and seminary and to my predecessors in Japan rather than to any wisdom of my own. That either individuals or the Mission have achieved their ideal, no one claims. We can learn much from this Report and can now go ahead with more conviction than would have been possible without it.

"I am constantly working for union of forces. The present divisions are most distressing. Only last evening I was asked to explain them to a young man in the government office here. We must work more earnestly and be sure that Congregationalism is not a block to union work. . . .

"Since 1921, the year we came out, the calling, recalling, and location (which of course means work) of the general evangelistic missionaries has been the responsibility of the Japanese. This was decided at the time when the administration and full responsibility for the mission churches was turned over to the central office of the Kumiai Church. Our work is under this office. I look to the head of the evangelistic department—really the home mission secretary—for guidance and suggestion. He is my chief. Our location in Sapporo, our return from furlough, and the relocation here in Keijo [Seoul] was all done by the Japanese. The Mission took no action at all. . . .

"Like most of the missions we fell victim to the subsidy principle. But since the 1921 agreement no money has been paid by the mission for the support of any church or pastor. A sum of money equivalent to the amount required for the continuance of the former mission churches has been given directly to the central office and administered by them more smoothly and economically than we could hope to do. The spirit of independence, inherent in Congregational policy, seems to have helped our Kumiai Christians to be unusually eager for self-support. The sum constitutes 35% of the national headquarters budget but only about 5% (1930) of the total raised by the Kumiai churches. As we set about in the near future to reduce this amount I feel sure that our Christian friends will welcome the challenge to do better than ever before. . . .

"Attention is properly called by the Report to the rather shallow nature of much of the evangelistic work and the emphasis which is placed on quantity rather than quality. For about five years now I have consistently stressed 'NOT MORE BUT BETTER CHRISTIANS' as the proper motto for our work. I am sure that our pastors prefer *more* in the hope that *some* will be *better*."

We add the following from **Rev. Clarence F. McCall** of Niigata, Japan—written December 14, 1932:

"From what I have seen of the Report itself it seems to me that much that is of greatest value is commonplace to us. Of course, we are going to cooperate with the other religions in every way we can. We have been doing that for years. We have at least one missionary who seems to specialize in work with Buddhist priests. Most missionaries have them as personal friends, I should imagine. I have been here only two years but I have two priest friends. . . .

"As I have read parts of the Report it seems that they are expecting a little too much of us relative to our attitude toward other religions. I must honestly say that most missionaries do not feel that ours is simply one among many. What is more, our Christians do not think so. And further, I believe that our Buddhist friends feel that we are different. I was once intimately associated with a Buddhist priest in the prison at Akita. He asked me to come and look after the *Christian* prisoners. On one occasion I showed him some copies of a missionary magazine. I asked him if they had such a magazine as a Buddhist people and he said, 'No,' adding, 'You Christians are a world movement.'

"Recently one of my very best friends in Niigata Ken, a Buddhist priest of about thirty-five with whom I have worked in the temperance cause and whose local chapter took first prize last year for temperance work and who is himself president of all the temperance forces in Niigata Ken, recently asked me to bring my stereopticon and pay him and his people a visit. I accepted at once and told him that I could give him an evening using pictures of American farm animals and scenery, Japanese scenery and tuberculosis prevention, or morality and religion. He replied at once that he wanted pure religion, weaving in morality by the way. I spoke for thirty minutes on the relation of morality and religion and then for one and one-half hours I gave the Life of Christ. That was what he wanted. He entertained me in his temple in a most hospitable way and both he and his wife insisted that I come again and bring Mrs. McCall. Before I left I happened to mention the fact that his cordial introduction was in contrast to opposition that I had experienced in the next village. I shall try to quote him exactly: 'If you ever have trouble there again let me know, and if you ever want to open up work in a new place let me know and I'll go with you and introduce you so you will never have that trouble.' He told me that age made the difference in vitality in our religions but both these men, intelligent men, realized that we are different and they feel that it will be no loss to them to have a vital Christianity preached in their very midst. . . .

"I notice that Mrs. Buck said some very strong things in her speech before the Presbyterian ladies. . . . she says we should live, not preach. Well and good, but my Buddhist friend wants and expects me to preach at times, and I do.

"I preach here often in the open park and one of the men nearer home, a father and grandfather, a perfect stranger, called and asked me to allow him to prepare a place for my speeches right in his very neighborhood. I accepted his invitation and preached several nights to his friends. The whole city is always going to the theatres of the place seeing how Hollywood puts it and after this man had heard me several times in the park he wanted all his friends to hear my kind of talk, so he got it. I don't tell people they are going to hell, but often I tell them that unless we can build a different world here we shall all find ourselves in that wicked place without going there. I talk of home, industry, peace and religion, and often finish with prayer, and I never saw quieter and more reverent people. Folks are different and we can't all fit into the same mold. I leave it up to you there. I am pretty sure that the narrow Holiness and Seventh Day Adventists Boards and laymen will not recall their missionaries because of the Report, neither will the Catholics or even the Episcopalians—nor the American Board. For all that is good, dear Lord, make us thankful."

From a letter of February 24 from **Miss Grace H. Stowe** of Kobe, Japan:

"We think of you all very often in these days of Re-Thinking Missions and *Re-Thinking missionaries* as one editorial out here put it. The Board's 'Blue Book' is a great help to us. I think it was remarkable that you could have gotten out so complete and so satisfactory a review in so short a time after the report was released. On the twenty-seventh of this month the missionaries of this part of the country get together for reports on and discussion of the Report."

From a letter of February 9 from **Miss Frances B. Clapp** of Kyoto, Japan:

"We are going over the *Re-Thinking Missions* with the greatest interest. We have a foreign community prayer meeting on Wednesday evenings, the only English service that some of us can ever attend, and last night we began a study and discussion on the book by sections. You can imagine that there was a real variety of viewpoint, as the group consisted of five Presbyterians, five Episcopalians (American), five Congregationalists, two United Brethren, a German Lutheran, and a Pentecostal Sister. All present voted to continue the discussion for several weeks or perhaps the rest of the spring."

Statement by the **C. A. I. of the Japan Mission:**

"The members of the Japan Mission of the American Board regard 'Re-Thinking Missions' as a landmark in the history of Protestant Missions. We wish officially to express our gratitude for the report itself; and our sense of obligation to the Laymen's committee and the members of the Fact Finding and Appraisal Commissions. We welcome this first large scale appraisal of the missionary enterprise on the basis of expert fact finding and evaluation. We are also gratified by the careful and favorable consideration which the American Board is giving the report.

"The ideas of God and of religion on which the report is based, and the presentation of the uniqueness of Christianity and its message for the orient inspire us. Our relationship with our Japanese colleagues is substantially in accord with the recommendations of the report. This naturally and properly involves a cooperative effort in carrying out most of the specific recommendations.

"Concerning the far reaching proposal for administrative unity, we on the field, welcome any plan that will eliminate overlapping and inefficiency, and we stand ready to work under any such plan that may be adopted."

PRAYER CALENDER FOR JUNE, 1933

The Japan Mission

1	Th	Miss Charlotte B. DeForest, 1903 Mrs. Hilton Pedley, 1887
2	Fr	Miss Grace H. Stowe, 1908 Miss Mary E. Stowe, 1908
3	Sa	Miss Sarah M. Field, 1917 Miss Isabelle MacCausland, 1920
4	**S**	Mr. and Mrs. Harold W. Hackett, 1920
5	M	Miss Edith E. Husted, 1917 Miss Angie Crew, 1923
6	Tu	Miss Marion E. Kane, 1926 Miss Catherine C. Perry, 1929 Mrs. Glenna K. Crew, 1931
7	W	Miss Eleanor Wilson, 1925 Mrs. Catherine T. Akana, 1929
8	Th	Rev. and Mrs. Charles M. Warren, 1899
9	Fr	Rev. and Mrs. Edward S. Cobb, 1904
10	Sa	Rev. and Mrs. S. C. Bartlett, 1887, 1894
11	**S**	Rev. and Mrs. Frank L. Huntley, 1929
12	M	Miss Frances B. Clapp, 1918 Miss Alice E. Gwinn, 1922 Miss Esther L. Hibbard, 1929
13	Tu	Mr. Donald L. Zoll, 1929 Mr. Luther B. Cox, 1930
14	W	Mr. and Mrs. Leeds Gulick, 1921, 1922
15	Th	Miss Olive S. Hoyt, 1902 Miss Katharine Merrill, 1924
16	Fr	Rev. and Mrs. Floyd L. Roberts, 1929
17	Sa	Rev. and Mrs. Clarence F. McCall, 1908
18	**S**	Miss Alice P. Adams, 1891 Rev. and Mrs. C. Burnell Olds, 1903
19	M	For the Social Service Work of the Mission
20	Tu	Miss Alice E. Cary, 1915 Rev. and Mrs. Sherwood F. Moran, 1916
21	W	Miss Edith Curtis, 1911 Miss Helen V. Barns, 1931
22	Th	Rev. and Mrs. Frank Cary, 1909, 1916
23	Fr	Rev. and Mrs. W. Q. McKnight, 1919
24	Sa	Rev. and Mrs. Clarence S. Gillett, 1921
25	**S**	Rev. and Mrs. C. P. Garman, 1905
26	M	Rev. and Mrs. Darley Downs, 1919, 1923
27	Tu	Miss Estella L. Coe, 1911 Miss Katherine F. Fanning, 1914
28	W	Rev. and Mrs. H. L. Bennett, 1901, 1905
29	Th	Rev. Earl C. Fry, 1894 Rev. and Mrs. W. P. Woodard, 1921
30	Fr	For the Japan-China Situation

In Memoriam

Frank Knight Sanders

June 5, 1861—February 20, 1933

Son of American Board missionaries.

Brother of two American Board missionaries.

Corporate member of the American Board.

Special representative of the Board to the West Africa Jubilee.

Life-long student of missions and writer of missionary history.

Inspirer and trainer of missionary recruits.

A real missionary himself in deed and in truth!

The Church and International Life*

Prepared by Miss Mabel E. Swift

Worship Approach

Hymn: "The Whole Wide World for Jesus."

Readings: The vision of the ages

The hope of the prophet: Isaiah 2:14

The hope of Christ: John 10:15-16; 17:19-21

The vision and purpose of today: "The great internationalism is the world mission of Christianity. The tens of thousands of missionaries, as ambassadors, interpreters, and mediators, are doing more than any other one factor to throw out strands of understanding, friendship, and unselfish collaboration between the peoples of Asia, Africa, and Latin America on the one hand, and those of Europe, North America, and Australasia on the other." (John R. Mott in *Present Day Summons*).

The final victory: Revelation 21:23-26

Hymn: "In Christ There Is No East or West."

Prayer: To Thee, the God and Father of all races, we come in true gratitude for the vision of the unity of Thy people in spirit. As Thou hast taught us through Christ to call Thee Father, so purify and increase our love that we may indeed call all men brothers. Forgive us, members of Thy Church, that we have so often misinterpreted Thee in the great things of life, as well as in our daily walk. May Thy Church be strengthened and guided in all efforts to bring in the Kingdom of God throughout the earth. Open our hearts and teach us to pray in the Spirit of Jesus Christ for

The forgiveness of personal and social sins of shortsightedness and selfishness in regard to our neighbor;

The complete doing away of all race-prejudice, as individuals and as a society;

The inpouring of Thy Holy Spirit upon Thy Church throughout the world;

And finally for a more earnest realization of the depth of meaning in the Lord's Prayer in which all may unite.

Discussion

(Based on two quotations from Basil Mathews' *Roads to the City of God.*)

1. "To get a world voice, to exercise a world influence, the Christian forces must share a world fellow-

*The eighth in a series of program outlines on "The Church" prepared under the direction of the Committee on Missionary Education. Another outline on the same subject but by a different writer appears in the current issue of the *American Missionary.*

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ship. The demand thus made for international co-operation is immediately obvious. . . . No enterprise is actually and manifestly more international in its make-up than that of the world-wide expansion of Christianity" (pp. 102-103).

How does the Church share in world fellowship?

a. Through our missionaries. (If possible, read a personal letter from a missionary on the field and consider how this brings about a better understanding.)

b. Through the Church's treatment of students from other lands. (What is the usual welcome given these students into our Churches and social life?)

c. Through World Peace. (Discuss the stand of the Church on such subjects as peace, disarmament, war debts, etc. Are these within the scope of the Church?)

2. "Our Lord's thought and action, the teaching of His apostles, and the fact that the Church, as the body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to His City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfill the law of Christ' should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or color, any selfish exploitation and any oppression of man by man, is, therefore, a denial of the teaching of Jesus" (pp. 69-70).

Discuss the above quotation and its significance in relation to the Church and International Life.

Closing Hymn: "The Church's One Foundation." (The three stanzas define the strength of the Church, give her a world-wide challenge and close with the promise of victory.)

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Book Chat

A book by the son and grandson of American Board missionaries to India, himself an associate missionary there for a few years, is one of the most remarkable proofs of wide scholarship and of monumental labor that the reviewer has ever examined. *Treasure House of the Living Religions,* by Robert Ernest Hume,

FROM our investment experience of nearly fifty years we believe that many sound bonds of prosperous and essential companies today offer a very attractive rate of income together with safety of principal.

May we send a selected list of suggestions?

Chase Harris Forbes Corporation

24 Federal St., Boston

M.A., Ph.D., Professor of the History of Religions, Union Theological Seminary, New York (Scribner's, $3.00) condenses an encyclopedia of information into brief compass.

In four main divisions: Faith in the Perfect God; Man and His Perfecting; Man and His Social Relations; A Program of Joint Worship, there are fifty topical headings, such as The Divine Power and Wisdom, Sin and Evil, Humility, Unselfishness, Obedience, Duty, Love, Serving Others, Friendship and Brotherhood, Home and Family Relations, Peace and War. Under each topical heading are gathered quotations from the chief sacred scriptures of all living faiths, thus giving the teaching of Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism, Zoroastrianism on each subject.

These passages number 3074, drawn from 134 documents in 16 Oriental languages, and the study involved the examination of more than 106,000 pages of Oriental literature! The quotations cover 300 pages. Then follows a veritable mine of reference notes locating each passage in the translations available, and the author offers at least 45 original translations of his own as an improvement upon the standard works.

The Bibliography of 38 pages is deeply impressive, leading one into a wide world of sacred writings, the very names of which are unknown to most readers. The Table of Citations in fine print, giving chapter and verse in the original and the page in this book of each quotation, occupies 30 pages. The Topical Index of 14 pages makes it possible for a pastor or teacher to turn at once to available material under any required theme that is under discussion in a forum meeting or study-class.

No wonder a famous clergyman wrote the author that at the end of a careful examination of the volume he "fell back exhausted, saying 'Now lettest Thou Thy servant depart in peace,' for I have seen something which can never be surpassed."

The present reviewer notes with deep interest Dr. Hume's procedure in the matter of the names of the deity in each of these living religions—Allah, Ahura Mazda, Indra, Brahma, Tao, etc. He uses instead the generic terms "God" or "Lord" or "Supreme Being." This change destroys the leading characteristic by which the reader could recognize the source of a given passage.

In the book this does not matter, for each group of passages is labelled, but in public meetings the use of many passages from the scriptures of other religions that so resemble quotations from the Old and New Testaments that the average reader or listener could never distinguish between them except for the clue of the different names for the Supreme Being, tends to destroy comparative judgment and historical values. The fact that the topical selection leaves out unworthy passages and local references, so that we have left the distillation of the loftiest spiritual phrases imbedded in the scriptures of the living religions also destroys historical values and makes comparative judgments difficult.

Professor Hocking has argued for the comparative-religion approach to the world faiths, and the first four chapters of *Re-Thinking Missions* are stirring the minds of Christians everywhere with their plea that Christianity must never expect to see the world faiths undermined or destroyed, but rather, fulfilled by borrowing Christianity's deepest truths and loftiest ideals. The materials for such a process have never been so conveniently grouped as in the *Treasure House of Living Religions*, which makes the appearance of the book most timely. It is the kind of book that serious thinkers will often take up when new insights into the sources of religion and the geography of world faiths are needed.

D. Brewer Eddy

We have been poring over a beautifully gotten up book on the Japan of the Restoration period by Miss

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Edith A. Sawyer of Fryeburg, Maine, published by John Lowell Pratt of New York ($2.00). It is *The Abiding of Umé*, is a sequel to *The Way of Umé*, and is dedicated to the memory of the late William Elliot Griffis who served in Japan during those crucial, early days of modern Japan.

When the story opens Japan is just emerging from feudalism. Her national consciousness is definitely stirring. Conservatism and democracy have begun their struggle. Japan's capacity for progress is catching the attention of the world. Hiroyuki Ito and Umé his wife are drawn into the struggle of 1867 between the Shogunate and Imperial forces, and Japan's intimate home life of that era, the fine sensitiveness of its manhood, the enduring and endearing qualities of its noblest womanhood, together with a portrayal of the old ideals underlying the present social structure of Japan are brought out in vivid fashion, with no apologies for the use of rose-colored glasses.

Miss Sawyer is a great lover of Japan because she has had some rare opportunities of knowing the best in that people. She writes as one who owes Japan a thousand debts of gratitude. The book is a good antidote for present-day psychology in America.

E. F. B.

Recent Publications of the Boards

The American Board

Schools for China. Four-page illustrated leaflet.

The American Missionary Association

Miracle Mountain. By Charles L. Venable. Sixteen pages of pictures and description of Pleasant Mill Academy.

The Commission on Missions

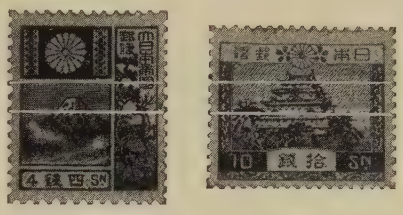
World Service Schools. Sixteen-page leaflet published by Committee on Missionary Education.

Facing 1933 in the Congregational and Christian Churches. Four-page leaflet.

This Will Help to Save the Day. Four-page enclosure leaflet.

Suggestions for 1933. Single sheet.

Our Unimpaired Assets. By Superintendent Harley H. Gill. Single sheet.



Our Stamp Corner

Our Stamp Corner this month features two of the current Japanese stamps in keeping with this special Japan issue of the MISSIONARY HERALD. Here are pictured the current four sen and ten sen stamps. The four sen bears the picture of "Fuji-Sama," and the deer, reminiscent of Nara. Nara was the capital of Japan

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for about 75 years, beginning in 710 A.D. The Japanese refer to that period as the Golden Age of Japan. During that period literature and art flourished and Buddhism gained great political as well as religious power. Today hundreds of deer roam over the expansive parks surrounding the great temples there. They are quite tame and eat from the hands of visitors. There is found one of the great images of Buddha cast in bronze in 747 A.D. to appease the god during a great epidemic of smallpox. It stands 52½ feet high. The pine tree on the ten sen stamp is also characteristically Japanese. The same design is found on the grand twenty sen stamps.

On the ten sen stamp we find Nagoya Castle, the most prominent landmark of Nagoya, the newest station of the American Board Mission in Japan.

This castle was erected in 1610 as the home and military headquarters for Tokugawa Yoshinao, the seventh son of the first shogun, Iyeyasu. It has a five-storied keep surmounted by two gold-plated dolphins. The male, on the south peak is 8 feet high and 6 feet in circumference and the female on the north is only slightly smaller. These can be seen glistening in the sun for miles around the city.

These stamps and this information come to us through the courtesy of Rev. Floyd L. Roberts, who is working with the Japan Kumiai Church in Nagoya.

Personalia

The President of Doshisha has sent out an engraved announcement as follows:—"Mr. Gintaro Daikuhara takes pleasure in announcing on behalf of the Board of Trustees of the Doshisha, that Miss Mary Denton, Ed.D., Professor at Doshisha Woman's College, has been decorated by the Imperial Government of Japan in recognition of her lifetime work at the Doshisha."

Katherine Fanning, leaving Kyoto, Japan, January 15, for her new work in Tottori, took a slow train so as not to have to transfer, a train that stopped at thirty-two little hamlets and passed through thirty-three tunnels! At one station she was greeted by half a dozen people who had come over in a hard rain from Uradome to speak to her. At Tottori, though it was still raining, the platform was filled with people waving to her. The next morning about one she woke to a white world and soon the snow was a foot deep on the level.

The Carletons and the Nutes who went to Mardin, Turkey, with such high hopes last November, were not permitted to stay there and had to leave January 24. The Carletons returned to Aleppo, where Mr. Carleton will cooperate with Mr. Markham in the college work.

Mr. Asa K. Jennings died in America on January 28. He went to Turkey in 1922, played an important part in the safe evacuation of refugees to Greece; opened a most important social service work for Turks in Smyrna; afterwards was instrumental in opening a playground in Angora, and was engaged in several forms of cooperative service there, incorporating his work as the "Friends of Turkey" organization. Mr. Gannaway is at present the representative in Angora of this work.

Rev. Duane V. Waln of Chilesso, has been taking a census of the outstation work of his station. There are some seventy-five outstations with some 1800 catechumens. They are scattered over an immense territory which makes it very difficult to supervise them. He visited over sixty of them last year; most of them had never before been visited by a missionary and their joy was great. He has been superintending the erection of two boys' dormitories and a guest house, while finishing work has been carried on at the hospital put up the year before.

Rev. Cyrus Alonzo Clark

Two years ago Cyrus Clark wrote his reminiscences, partly in rhyme, starting off with:—

"I am eighty years old today,
That's what the almanacs say.
Which may, perhaps, be the truth,
Ending the years of my youth.
Whether or no this is so,
I will not worry, or be in a hurry,
Or have any fears
For the future years;
But will only go a little bit slow,
As befits the dignity of eighty."

It was perfectly natural that in these reminiscences he should dwell particularly on his youth: first as one of a large family living on a farm,

"With plenty of first-class fun,
And abundance of work to be done . . .
Then came a glorious decade of study
at Oberlin."

He worked his way through college and seminary—his parents died after he graduated from Oberlin College in 1884—and in addition to work and study engaged in many musical and religious outside activities, giving so much time to one society in particular that Y.M. was tacked on to his name and he was known as Y.M.C.A. Clark.

Delegate with one other from Oberlin to the first All-American Students' Conference gathered at Mt. Hermon by Dwight L. Moody, he became one of the one hundred charter members of The Foreign Missionary Volunteers, and was one of the first two to go abroad. Perhaps Mrs. Clark was the other one: he had married a few months earlier Harriet Gulick, sister of the Rev. Sidney Gulick, later noted author and worker in and for Japan.

Their first station in Japan, Kumamoto, was a Gulick station; for the Sidney Gulicks were there, also Rev. and Mrs. Orramel H. Gulick, Julia Gulick, and a cousin of Orramel and Julia, Martha Clark, who later became Mrs. Hilton Pedley.

After four years here the Clarks were assigned to Hyuga, one of the most isolated and backward provinces of Japan, and entirely virgin soil as to missionary tillage. They were the only foreign family in this province for

eleven years, and there were never more than two families the remaining twenty-two. Mr. Clark's chosen form of work was touring, but every other kind of work had to be done, among them teaching, and Harrison Collin's story, "Those Absurd Missionaries," in this number of the MISSIONARY HERALD, though fictitious as to the actions and words of the mother and child in the first part, does not exaggerate the high honor in which he was held by "his boys" whatever their rank might be; the episode at the end of the story is true.

Mr. Clark was indefatigable in the touring work, without thought for himself; he not only preached but he practiced, and his utter devotion to the people was so well recognized by the peasants among whom he toured that those who could not quite pronounce his name called him "Yaso" or "Christo." He was kidnapped once but his demeanor was such towards the bandits that they hadn't the heart to hold him, and let him go.

His wife died in 1922; a son, Grover Clark of New York, and a daughter, Louise Clark of Madison, Wisconsin, are living. He retired from active service in 1924 and lived, latterly in very feeble health in Claremont, California, where he made countless friends by his never-failing friendliness.

He had a remarkable Bible; when asked if he had promised it to anyone after he had finished with it, he replied:

"I am going to take it to heaven with me."

"Goodbye," he said to his nurse near the close of his last illness.

"Where are you going, Mr. Clark?"

"I am going to heaven."

Harriet Frances Parmelee

Social service work, neighborhood houses, interest in economic questions on the mission field, are sometimes considered quite recent developments in missions. And, saith not the Laymen's Report in the year 1932: "The social emphasis in the mission program has been conspicuously absent aside from a few well directed social centers, such as . . . Moreover, Christian agencies have also had very little contact with industrial problems affecting women and children, and have exerted little influence in educating public opinion."

But about thirty years ago Frances Parmelee was working heart and soul in a Factory Girls' Home in Matsuyama founded by a man who had been

This was taken when the Miyagawa baby was living, a few years ago.

a drunkard but had been converted in a special evangelistic campaign carried on by the missionaries. It was soon formally recognized as a part of mission work and Miss Parmelee was the only resident member of the Mission committee on the Home. It was a great object lesson to Japan: Government officials inspected it; newspaper men reported it; factory officials showed appreciation of it in every possible way and contributed monthly to its support. A weaving department was started in it for the girls who found factory work too heavy for their strength. Its influence was very far-reaching. Miss Parmelee spent much time and energy with the girls of the Home in addition to her teaching and evangelistic work, her Red Cross work, nursing, visiting wounded soldiers and Russian prisoners during the Russo-Japanese War.

Her own home became an informal neighborhood house; it was open to all. Much of the time the only lady missionary in a station, she came very close to the Japanese and depended much on their companionship. She gave a real home to an unfortunate woman and her child and brought them to America on her last furlough. The child, who had been given a good education and had graduated from Kobe College, was permitted the opportunity to study at Oberlin. There she met the son of a famous Japanese pastor and married him later. He became a pastor in Kyoto and when Miss Parmelee grew feeble after her retirement from active service, the young couple took her into their home and were like a son and daughter to her the rest of the days of her life.

Frances Parmelee was the daughter of New England parents transplanted to Twinsburg, Ohio, where she was born in 1852. She attended Lake Erie Seminary and went out in 1877 under the W. B. M. I. to teach in the Doshisha Girls' School. From 1882 to 1891 she was detained at home for family reasons. After the death of her father, an earnest Christian who had wished to enter the ministry but was obliged by his health to turn to farming, she returned to Japan. With a year's stay at Osaka and another in Tsu she spent the rest of her active life, first in Maebashi, then in Matsuyama, retiring in 1924.

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The Chronicle

Appointments

February 14. Mr. Donald L. Zoll, who served as Amherst representative in Doshisha University 1929-1931, to fill out the term of Mr. Jesse Trotter who has come to America for health reasons.

February 14. Miss Esther L. Hibbard of Madison, Wisconsin, as a teacher in the Doshisha Girls' School, Japan Mission.

Furloughs Authorized

February 14. Miss S. Evelyn Woodward of the Near East Mission, a six months' furlough in England, beginning in March, 1933.

February 14. Mrs. William B. Stelle of the North China Mission, a five months' leave of absence in the spring and summer of 1933, that she may visit her mother in Honolulu.

February 14. Mrs. Catherine J. Akana of the Japan Mission, beginning in July, 1933, for health reasons.

Furlough Postponed

February 14. Rev. and Mrs. Norman L. Rice of the South Africa Mission, beginning in 1934 instead of May, 1933, on approval of mission physicians.

Sailed for the Field

February 4. From Seattle, Miss Martha Wiley, returning to the Foochow Mission.

February 8. From New York, Rev. Robert W. Fairbank, returning to the Marathi Mission.

February 8. From Portland, Oregon, Mr. Donald Zoll, returning to Japan Mission.

February 25. From New York, Rev. Samuel J. Curtis and family, returning to the East Africa Mission.

Arrivals on the Field

October 31. At Bombay, Rev. and Mrs. Stephen P. Hieb, returning to the Marathi Mission.

December 7. At Batlagundu, South India, Rev. and Mrs. Azel A. Martin, returning to the Madura Mission.

February 2. At Shanghai, Rev. Frank J. Rawlinson, returning to the North China Mission.

Birth

January 29. At Tunghsien, North China, a daughter, Phyllis Ann, to Rev. and Mrs. James A. Hunter.

Death

March 4. At Winter Park, Florida, Rev. Harlan P. Beach, member of the North China Mission, 1883-1891.

Errata

The Union Kindergarten Training School of Foochow would seem to have migrated to Peiping and the Glory Kindergarten Training School of Kobe to Yokohama if pages 89 and 98 of the March Missionary Herald are to be believed.

The official proofreader for the Editorial Department is greatly chagrined over her failure to catch these errors *en passant*, and especially over her failure, under great pressure as to time, to catch the worse error in the title of the poem in the February number.

Anatolia College

When you or your neighbors plan a trip to the Near East, Russia, the Balkan regions, the Holy Land, please remember Saloniki (Thessalonica, Macedonia) is at the threshold. You may travel by through steamer from New York to our harbor, through sleeper from Paris to our station, or aeroplanes from Rome, Paris, Warsaw, Berlin or Athens. If you land from either the sea or the sky, before you set foot on the soil you may see the buildings of Anatolia College and the School for Girls.

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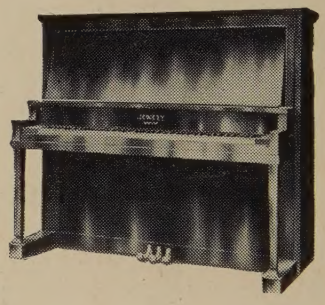

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